

Zohayr ibn Abi Solma: The Man of Wisdom and Peacemaking

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Abstract: Zohayr ibn Abi Solma (also it can be written as Sulma) is known as a wise poet as well as a peacemaker. He produced a sort of poetry that is distinguished with superiority. To try proving such notions, appeared the idea of this study which aims to elucidate the poet's talent in producing remarkable poetry as the mouthpiece of the dreams of the poet. The paper also attempts to reveal the contribution of Zohayr ibn Abi Solma in making peace within the warring tribes utilizing an expressive Arabic classical language.

In this paper, the researcher applies the critical-analytical method which opens with an introduction on the importance of Arabic as a medium of poetic language, revealing its prominence, influence and contribution to the tradition and legacy of the Arab people. Then the study moves to the first point that deals with Zohayr as a man and a poet. Thence, the paper shifts to the second part which focuses on the wisdom of our poet, commenting on some verses dealing with the same concern. The study goes ahead to focus on the third point indicating the efforts of the poet in his endeavor to settle peace. The paper concludes with a brief afterword observing the findings of the study.

Keywords: Arabic poetry, Arabia, peacemaking, pre-Islamic poetry, wisdom.

Introduction

A. Arabic: The Medium of Everlasting Poetic Language

Readings in the Arabic poetry of pre-Islamic period is a right turning shift to authenticity, truthfulness, genuineness and originality. It is a return to the chief sources and the endless fountains. The Arabic poetry of pre-Islamic period has sparkled like stars in the skies of Arabic literature for ages and still in the eyes of significant numbers of critics and poets as a perfect illustration in the formation and composition of Arabic odes and the availability of their musical elements. The Arabic language, one of the Semitic languages, is rooted in numerous centuries before Islam. It has involved different dialects distinguished with serenity and influence on other tongues.

It was and still a factor in the linguistic unity for Arabs. Commercial travelers, north and south in winter and summer, in addition to the literary festivals and carnivals such as Souk Okath as well as the frequent pilgrimages to the Ka'abah of Mecca has played a significant role in profoundly making the Arabic language firm and forever. "Before the era of the Prophet, poetry had attained some degree of excellence. At the annual festival of Okatz [Okath], the poets met and made public recitations, and competed for prizes" (Arbuthnot, 1890, p. 27).

The Arabic language is described as old innovative poetic language. Those who provide such *wasf* (description) about it meant that the Arabic language is rich with poetry and poets. It is an acceptable language owing to its flexibility in hearing and understanding especially to the chanting verse as well as the rhythmical utterance. The Arabic language has the ability to meet various terminological needs, for instance, the possibility of the encounter of the true real phrases with the allegorical ones smoothly in a way rarely to find in any other language.

The Arab people are split into various tribes in which the young are educated and skilled to be combatants as well as poets. It is said that a significant feature of pre-Islamic poetry is that it depicts and reveals the public and moral situation and state of the culture of the Arabs before the advent of Islam. Certainly "it is the Pre-Islamic Poetry that serves as a gate via which one can envisage the situation, whether, it is ethical or communal, it is political or social, of the society of pre-Islamic epoch" (Dahami, 2018). Because of the poetry of pre-Islam, evaluators and reviewers might ascertain that Arabs, in a genealogical manner, were at times flexible and tolerant and in some other times opinionated without any sovereign government or authority. Additionally, poets are outstanding figures in such an age.

B. Zohayr: The Man

Zohayr ibn (son of) Abi Solma Al Muzni (زهير بن أبي سلمى المُنْزِي), Emro' Al-Gais ibn Hojr, An-Nabigha Ath-Thubyani, are generally considered as the three greatest Arab poets of the pre-Islamic age. Zohayr's father was a great poet and his uncle to his mother, Bashamah ibn Ghadiyr, was also a great poet as similar to Orwa ibn Al-Ward and his uncle to his mother, Al-Mutalamis.

The name of Zohayr is also written as *Zouhair*, *Zuhyair* or *Zuhayir*. He is an eminent poet of the pre-Islamic era who lived from about "530 to 627 AD" (Az-Zawzani, 2011, p. 71). He is depicted as a noble and generous person who liked to make his poems in praise of men who seek peace and reconciliation. According to *Kitab Al-Aghani* (The Book of Songs) for Al-Asfahani (2008), the

name of Abi Solma is Rabia'h ibn Riyah ibn Gurrat ibn Al Harith ibn Mazen ibn Tha'labah ibn Thour ibn Hermat ibn Al-Asam ibn Othman ibn A'mru ibn Odd ibn Tabekhah ibn Eliyas ibn Muthar ibn Nezar (p. 226).

Zohayr is a *Mozaniy*, that is to say, he belongs to the tribe of Mozaiyna, collateral of the famous tribe Bano (sons of) Tamim. Al-Mozaiyna are the children of A'mru ibn Odd ibn Tabekhah ibn Eliyas ibn Muthar. They are named after their grandmother Mozaiyna, the daughter of Kalb ibn Wabrah, the wife of Odd and mother of A'mru. As mentioned in *Kitab Al-Aghani*, this tribe domiciled in Al-Hajiz and it was a small limited tribe for which it has played a minor role in the history of Arabia. It has recognized because of the poet Zohayr to be deserved mentioning and because our poet also held by blood ties to Murrah ibn Thubyan who lived in Najd among the people of Ghatafan, and that his relations with several characters such as well-known members of Murrah branch, whose virtues he celebrated in his *Mua'llagah* are almost the merely details identified about his life.

Abo Solma, the father of Zohayr, is ibn Rabiya'h, a descendant of Mozayna by Al-Harith ibn A'uf ibn Abi Harithah Al Murri. Having had some dissatisfaction with the folks of his tribe, Mozayna, Abo Solma left them and came with his family to live with his maternal uncles of Murrah. He, at that juncture, settled with Bano Abdallah ibn Ghatafan, neighbors and lineages of Murrah, in an area called Al-Hajiz of Najd near Al Madinah where his descendants continued to exist in after Islam. Zohayr is engaged early and fruitfully in the adoration of poetry. His great maternal uncle Bashamah ibn Ghadiyr ibn Murrah, brother of the mother of his father Abo Solma, appreciated him very much, kept him close to him, and treasured his poetry.

Bashamah is a poet himself, a rich and is greatly considered among Bano Ghatafan, who has not carried out anything without consulting him but he had no children. Before his death, he made the sharing of what belonged to him between his close kin and the sons of his brothers but did not give Zohayr any. Some of the attendants said to him, 'Will not you give Zohayr something?' 'I donate him, answered Bashamah, 'the most beautiful portion of my legacy; it is my talent for poetry. However, said one of the attendants, 'poetic talent is good that he already possesses.' Do you believe, said Bashamah, what do you think of the Mozayna? No, it cannot be. All Arabia knows that poetic intellect is an appanage of my clan, and particularly of me, and it is from me that he has passed to him. Bashamah, however, added to his will an inheritance in favor of his grandnephew, Zohayr.

The poems of Zohayr ibn Abi Solma are called *Al-Hawliat* (annuals) which means yearly. The poet used to write a poem in four months and to be refined in four months and to be spoken for four months, that is a year.

Zohayr's *Mua'llagah* is composed on the circumstance of the peace that ended the battles of Dahis and Al-Ghabra and in honor of the intermediaries who worked to end the war. According to the opinion of Al-Asfahani (2008), the persons to whom he particularly addresses his applauses are Al-Harith ibn A'uf and Sinan, the father of Harim.

In addition to his *Mua'llagah*, Zohayr has made a significant number of *Qasayd* in praise of Harim, his father Sinan, his brothers as well as all his family. *Qasayd*, a plural of *Qasiydah*, means odes sometimes translated as poems. The benefits of which Harim filled the poet, and the verse lines which gratitude inspired to Zohayr, made the tolerance of Harim proverbial among the Arabs.

Harim had sworn not only to grant Zohayr all his demands, whatever they might be, and to bestow him gifts whenever he would be acclaimed in his verses, but also to bestow him a slave either male or female, or a horse, whenever Zohayr would greet him. Zohayr is shy and confused by the extensive gifts and largesse he receives from Harim; and, to circumvent this excess of openhandedness, he used to say, when he presented himself in a circle where Harim is: 'I salute you all except Harim; and the one I leave out is the greatest of you all' (Al-Hashimi, 2015, p. 465). See also (Ash-Shehristani, 2013, p. 687).

In the sequel, ibn Harim having once recited a *Qasiydah* of Zohayr in honor of his family before the Caliph (Khalifah) Omar ibn Al-Khattab, the Caliph Omar exclaimed: 'He said of you very attractive and gorgeous things! - However, also, said ibn Harim, we made him elegant precious gifts. 'What you gave him,' Omar added, 'has been demolished; what he has given you is everlasting (Ibn Gutaiyah, p. 144).

Umm Aufa, whom our poet calls at the opening of his *Mua'llagah*, is the first wife of the peacemaker poet. All of the children Zohayr had had from her having died either at the time of giving birth or at a young age. He had married a second wife who is the mother of Zohayr's three sons; Ka'b, Bojayir and Salem.

The jealousy that had led Umm A'ufa to dispute with her husband, Zohayr had repudiated her and had subsequently felt bitter regret at having detached her. The second wife is Kabeshah bintu (daughter of) Ammar from Odai ibn Suhaim who belongs to the tribe of Hanifah. Zohayr has all his living sons from Kabeshah.

C. Zohayr: The Man of Wiseness

At the time of the termination of the war of Dahis, when Zohayr composed his *Mua'llagah*, he was moving toward his eightieth year, as flashed by the forty-seventh verse of the poem.

المنايا خبط عشواء من نصب رأيتُ
لُحْطِي بُعْمَرُ فَبِهِرَمِ ثَمْنُهُ وَمِنْ (As-S'adi, 2013, p. 45) (Al-Gaisiy, 2011, p. 294).

I comprehended death is like the lumbering of a blind camel; whom it meets is killed, and he whom it misses lives to become aged.

Zohayr says that from his knowledge and experience of life, he is bored of the weight of life. One must be fatigued of existence when a person counts eighty years. In a sapiential way, the poet from his experience speaks about death saying that death is like a blind camel which kills anyone moves over.

The one who is hit by the camel is demised and the one it misses lives a long life to be aged. In this verse line, the poet gives a valuable lesson for those who possess a thoughtful mind. There is a bit of advice resulted from experience that no one can control demise or keeps him/herself away from doom. A person should not be too much cautious on his life attempting to evade death because death will come only in its labeled time by God.

As a part of Arabian people, the camel is an important accompanied and belonging to them. Several pioneer poets of Arabia have mentioned the camel in their poems presenting their usefulness to people. As an example, Tarafah ibn Al-A'bd Al-Absi says:

وَإِنِّي لَا مُضِيَّ إِلَهُمْ عِنْدَ احْتِضَارِهِ
يَعُوجَاءَ مِرْقَالِ تَرُوحُ وَتَعْتَدِي (Az-Zawzani, 2004, p. 75)
I dispel sorrow when it displays itself, appreciation to a light and fast camel that goes unfatigued from evening to morning. (Dahami, 2018).

As an essential area of the Arabic poetic language, *wasf* (description) is inevitable in the poetry of Arabia. Tarafah in the above verse enjoys giving sophisticated *wasf* or depiction "of his she-camel. He connotes that if disaster falls upon me and on my area, I expel it away via mounting my camel A'wja because it is used to long travels with endurable patience from dawn to dusk" (Dahami, 2018).

Another example of *wasf* the camel is by A'mru ibn Kolthoum who, in his *Mua'llagah*, chants:

ذِرَاعِي عَيْطَلٍ أَدْمَاءَ بَكْرٍ هِجَانُ اللَّوْنِ لَمْ تَقْرَأْ جَنِينًا (Ibn Kolthoum, 1991, p. 68)

My beloved shows two charming arms, fair and bursting as the limbs of a long-necked snow-white fledgling camel, that frolics in the vernal period over the sand-banks and green mounds.

In this verse, our poet describes his beloved's arms as those of the she-camel who has not given birth yet or it well grazed for the period of the best season of spring. The arms are long and fully fledged. It gives an indication of a gorge with soft delineations, which seems to be molded of two ivory boxes inventively rounded, and on which no one put on a reckless hand. As it is the temperament of Arabs in the Arabian Peninsula, they used to be well associated with the camels as caring animals. Arabian camels are of great implication for several reasons; they are used as mounts in confrontations as well as in commerce; they are the fleet of the desert beside affording food specifically milk meat. In addition, Arabs are affectionate of camel race. The best camels who are illustrious by their strength and exquisiteness as A'mru ibn Kolthoum describes it in the above line. The poet equates the arms of the lady in an embroidered way to the those of a sturdy she-camel.

It is believed that about the year 627, approximately a hundred years, Zohayr met Prophet Mohammad, who said, on seeing him, O "God grant me a refuge from his Devil" (Clouston, 1881, p. xliii). Zohayr died soon after, without uttering a single line since that appeal of Prophet Mohammad. His two sons Ka'b and Bojayir, and his grandson Moudharrib ibn Ka'b were distinguished poets too. Bojayir and Ka'b joined Islam almost in the year 630. Solma, sister of Zohayr, had the talent for poetry as well. She is the mother of Al-Khansa, a pioneer lady poet.

Wisdom is a very distinct trait of the poet Zohayr ibn Abi Solma. It is said that he is the wisest poet of Mua'llagats' poets. His wisdom prevented him from being attracted or drawn to war and battles, on the contrary, he stood strongly against the voices to urge him using his talent and intellect for war as it was the nature of many distinguished poets of the period preceding Islam. Here is a verse delineates wisdom in a clear and bright *wasf*.

فَلَا تَكْتُمَنَّ اللَّهُ مَا فِي نَفْسِكَمُ لِيَخْفَى وَمَهْمَا يُكْتَمُ اللَّهُ يَعْلَمُ
يُؤَخَّرُ فَيُوضَعُ فِي كِتَابٍ فَيُدْخَرُ لِيَوْمِ الْحِسَابِ أَوْ يَعْجَلُ فَيُنْقَمَ (Zohayr, 1988, p. 4)

Do not hide from Allah what is in your chest that it may be concealed; whatever is concealed, Allah knows all.

If delayed, it is recorded in a book, so that it is postponed to the day of hereafter or to hasten revenge.

Zohayr lived a very long age with prosperity. He gained great wealth from his talented craft of saying amazing imaginative poetry given to him from the leaders and honorable men of his tribe. The above two verse lines indicate that he was a Unitarian and a believer of the hereafter. Zohayr advises his people to be honest, sincere and truthful. According to the poet, good people are those who do not conceal and hide something from others in their hearts. Such doing is the habit of devilish creatures. Any immoral action that is made secret or hid one day it is revealed. In all cases, if a person planned inside his mind to do a harmful hidden task, it shall not be concealed from Allah (God) Who knows everything whatever it is. Such an idea is supported by verses of the Holy Quran in different Surat (Chapters) of the Quran.

(يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ)

“saying with their mouths what was not in their hearts. And Allah has full knowledge of what they conceal” (Al-Hilali, 1419 A. H. p. 100, verse 167).

The second line supports the first but with wider elucidation to the power of Allah even if it is delayed or postponed. Sapiential advice says that do not hide a secret from Allah; God knows your secret; He knows all that is hidden. The wise notion understood here is that ‘suppose the devilish action or intend is successfully concealed in this life, it is just delayed to the eternal day of interrogation (a symbolic connotative expression means the day of hereafter). The poet believes that such action(s) is/are recorded in a book. The recording book is saved, kept and protected by the Omnipotent Allah for that day. It is also true that the doer(s) of such action(s) is/are punished hurriedly as reaction revenge to their unwell intention.

Moving ahead with another picture of wisdom that illustrates the talent of Zohayr:

وما الحربُ إلا ما علمتم ودقتم وما هوَ عنها بالحديثِ المرجم (Al Girshi, 2016, p. 92)

War is simply that you recognized and tasted; it is not talk of suggesting.

وَمَهْمَا تَكُنْ عِنْدَ امْرِئٍ مِنْ خَلِيقَةٍ وَإِنْ خَالَهَا تَخَفَى عَلَى النَّاسِ تُعْلَمَ (Az-Zawzani, 2011, p. 72)

Whatever person has a bad habit; In vain would hope to hide it from people.

One of the most vital points Zohayr shows in the above line is morality or morals. The morals habits of their people measure societies. They are ethical motives.

The poet, here, sheds light on the habits of people and how they should present themselves openly and frankly without any sort of deceit or mischief. Zohayr says that the habits and behaviors of people are discovered even if it is late.

ومن هاب أسباب المنايا ينلنه وإن يرق أسباب السماء بسلم (As-S'adi, 2010, p. 33)

The one who is petrified of deaths; death will reach him/her even if ascending to the sky.

In the above verse, the poet confirms the eternal truth of this temporary life which is death. Whatever a person lives, he/she will one day die. Never for a creature to live forever. Nobody has the ability to flee demise. If there is a person attempts to avoid decease, death will reach him/her even if he/she ascends high to the sky with a ladder. The expression *ladder* here is a metaphorical tool representing a means to avoid demise by ascending to an unreachable place. So do not be afraid of death because it comes; it comes.

فإن الحق مقطعه ثلاث يمين أو نفار أو جلاء (Ibn Gutaiybah, 1423, p. 140)

Truth is no more than three; oath or dispute to a judge or clarity.

Such concise expressions illustrate the in-depth knowledge of our poet. Zohayr summarizes the solution of any conflicting issue in three steps. He, in this verse line, tells us that there are three ways to show and confirm certainty; either oath or intermediation by leaders of the tribes or reliable evidence. "Innocence or guilt was proven either by 'oath or contest or evidence'" (Hoyland, 2002, p. 122).

According to Al Baghdadi (1997), The first can be an oath or the second is going to court for judging or the third is bring proof or witness to make truth clear (p. 334). No doubt that Zohayr, besides his talent, got benefits and experiences from the Arabic society he lived in. We might realize that the society of Zohayr was a society knows certain laws and jurisdictions, a society possesses a group of the basis suitable to establish an accepted system people return to it when a delinquent appears. More can be searched in (Hammour, 2006, pp. 829-830). The Caliph Omar ibn Al-Khattab admired the above line saying that if Zohayr lived in our age, I would make him the chief judge for his great knowledge and the accuracy of his judgment. Pronounced wisdom appears from this simple line which carries deep sense and perception.

To sum up, Zohayr has praised those honorable lords of tribes because of their great efforts, exertions and stabs to settle peace among their people. However, the poet was careful in selecting his words, no prodigality, excessiveness intemperance no extravagance or hyperbole only prudence and moderation in his

wording. Zohayr was honest and humble in producing his poetry. No doubt that he has the ability in controlling his language and gathers the best of it (phrases and expressions). He continued polishing and enhancing the selected verses until they are seen as constellations of pearls.

D. Zohayr: The Peacemaker

Zohayr has witnessed the war of Dahis and Al-Ghabra which accrued between the two tribes of Abs and Thubyan. He saw the devastation, destruction, wreckage, damage, impairment and poverty resulted from this war and composed his Mua'llagah calling for welfare and recognition and praising virtues and merits of Harim ibn Sinan and Al-Harith ibn Auf who greatly endeavored for peacemaking between the warring tribes. Both Harim and Al-Harith endured the blood money as a compensation of the killed men. The compensation is estimated with three thousand camels paid in three years.

The following six lines are from Mua'llagat Zohayr which delineate his perspective on peace to be made.

16. فَأَقْسَمْتُ بِالْبَيْتِ الَّذِي طَافَ حَوْلَهُ رَجَالُ بَنُوهُ مِنْ قُرَيْشٍ وَجُرْهُمَ - (Ash-Shibani, 2001, pp. 192-195)

17. يَمِينًا لِنِعْمِ السَّيِّدَانِ وَجِدَّتِنَا

18. نَذَارَكُمَا عَبَسًا وَدُبْيَانًا بَعْدَمَا

19. وَقَدْ قُلْتُمَا إِنَّ نَذْرَكَ السَّلَامِ وَاسِعًا

20. فَأَصْبَحْتُمَا مِنْهَا عَلَى خَيْرِ مَوْطِنٍ

25. أَلَا أَلْبِغُ الْأَخْلَافَ عَنِي رِسَالَةً

وَدُبْيَانٍ هَلْ أَقْسَمْتُمْ كُلَّ مَقْسَمٍ (p.197)

16. I swear by the Holy House round which the men go circumnavigating, who constructed it from Quraysh and Jurhum

To make his argument justified and well received, the poet supports his wishes of praising the two peacemakers Harim and Al-Harith, swearing by the sacred place of worship, the house of Allah. This holy house is Al-Ka'ba of Mecca which is served and protected successively by the ancestors Bano Jurhum and those of Quraysh. Quraysh is the name ascribed to the dwellers of Mecca. Arabs, in order to attract the listeners or the attendants, they frequently used, to begin with, the oath by what is worshiped for persuasion. Because the subject matter is of great value for him and the community, Zohayr swears by the most value sacred place for Arabs. It is a commitment, to tell the truth.

17. Swearing that they are verily two exceptional chiefs, who are, in all cases, worthy of honor especially between ease and suffering.

This verse line is supplementary to the previous one. The poet declares and affirms his speech solemnly as true. It is an oath truly said about the two worthy leaders Harim ibn Sinan and Al-Harith ibn Auf. Zohayr says that both of these two are found perfect in their endeavor to reconcile the disputes between the two tribes by word and deed. It is the nature of the poet himself to like, admire and the peacemakers because he is one of them. His poetry makes this event immortal.

18. You overhauled with peace the situation of the tribes of Abs and Thubyan after they had battled for long, and ground up the perfume of Manshim among them.

Zohayr tells about the two heroes who have glory and dignity to sacrifice a considerable part of their property to be paid satisfactorily for the peace settlement. In a fantastic way of using Arabic poetic language, he says that you (Harim ibn Sinan and Al-Harith ibn Auf) have reconciled Abs and Thubyan, whom their wrath had almost eradicated, and whose warriors appeared to have fragrancd their hands with the aroma of Manshim, swearing to fight to the death.

In this verse line (18), our poet, with the skill of a master, continues sewing the net of reconciliation between the tribe of Abs and their tribe of Thubyan. He says that by your favor revenging war has come to an end after a long time of fighting and killing each other to the degree that the men of the two tribes are about to be wiped out. Allegorically, the poet delineates the situation as a story of perfume lady-seller known with the name of Manshim once a group of fighters bought a bottle of perfume then they made an oath among them to fight their enemies to the end. The bondage of their oath is ornamenting their hands with that perfume they bought from the lady Manshim. The idea here is that Harim ibn Sinan and Al-Harith ibn Auf, according to Zohayr, could save and protect their clan of Thubyan as well as the rival tribe of Abs to be like those fighters of Manshim.

19. And you have declared, 'if we perfectly attain peace by spending part of properties and the conferring of doles, and by right words, we are going to be secure.

Again we have an elegant *wasf* of Zohayr about the two peacemakers. The poet addresses them: you confirmed to the warring tribes, 'If we accomplish lasting peace by bestowing our wealth and by getting words of alliance and good relationship, we shall be content to buy it at this value. You have succeeded in making peace, you who were unfamiliar to hostilities, to the ferocity of the two tribes from the danger of the two tribes, destroying each other.

Zohayr bears on illustrating the white hands of the two honorable men mentioning that they have said 'if our endeavor succeeded in attaining reconciliation, peace will make all safe. Critics and readers of Arabic poetry before Islam might not forget the significance of the theme of peace for which people need to carry out grand efforts to achieve.

20. You occupied by reason of this the best of positions and became far from the reproach of being undutiful and sinful.

You–Harim and Al-Harith–from such good deed have become blessed; they are too far from blame, from disobedience and too far from sin. Great meaningful expressions are celebrating the success and thrive of their endeavor. Now peace is settled by the favor of great men such as the above mentioned two. Zohayr remarkably demonstrates the glory of defeating war neither by a sword nor by a spear but by the tongue.

25. Convey my message to the allying tribes, and Thubyan verily have you sworn by all sorts of oath to keep the peace.

The poet is a peacemaker who wants to make sure that what has been achieved is fixed forever. He addresses all listeners and readers of his Mua'llagah to be a witness on the achievement being done.

Poetry is indeed 'the record of the Arabs.' A good deal of what has been preserved of the heritage of the past consists of what can be termed occasional poetry.

We learn, for example, through the famous Mu'allagah of Zuhayr ibn Abi Sulma (d. c. 607) of the means by which tribal conflicts in pre-Islamic Arabia could be resolved (Allen, 2000, p. 66).

His poetry is estimated as a peace message of gratitude to the two peacemakers, and to the leaders of the two tribes and their allies who accepted the offer of concord. Furthermore, the poem is a message of commitment for all those engaged to keep their word.

Another picture of Zohayr in his endeavor and support of peacemaking:

(Abo Rahamah, 2012, p. 19) سَعَى سَاعِيًا غِيْظَ بَنٍ مُّرَّةً بَعْدَمَا تَبَزَّلَ مَا بَيْنَ الْعَشِيرَةِ بِالْدَّمِ
This verse line is similar to other verses mentioned by Zohayr on different occasions, but the purpose is one.

It is a praise of Al Harith ibn Auf and Harim ibn Sinan who have made great efforts to stop the catastrophic war between the two mentioned tribes.

تداركتما الأحلافَ قد ثلَّ عرشُها وذُبيانَ إذ زَلَّتْ بأقدامِها النُّعلُ
(Ath-Thahabi, 2003, p. 273)
Add to her throne and may represent alliances Thubyan was still on the sole.

When the two parties were formed, their throne was represented, and the beasts were still with their feet.

Conclusion

Zohayr ibn Abi Solma is no doubt a peacemaker although he did not carry a weapon in his hands however he had a very crucial weapon to succeed in his battle against war; it is the word. He struggled all his life long with his peaceful weapon. Zohayr is the wisest poet of the eminent poets during the period prior to Islam.

This celebrated hanging poem of Zohayr, as all his poetry, is actually prodigious for several reasons among which his poetry bears prodigious issues such as peacemaking. His poetry is a spacious edifice composed with wisdom, perception, desirability, judgment, good sense and the desire for peace settlement using an elegant language. I confess that my attempt of translating, commenting on and interpreting the Arabic verse lines of Zohayr in this paper is lacking. The main reason is dealing with a beautiful classical tongue seldom used in this age of the twenty-first century.

As the assessing analysis elucidates, the study tracked a reasonable manner aligned on the most major sources. The studied verse lines of Zohayr are shards of Arabic poetry which portrays original Arab standards, models and consciences against the catastrophic revenging wars among tribes in pre-Islamic age. Such lines made acute effects in Zohayr society and other societies.

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